

BACK TO PRABHUPĀDA

Issue 49, Autumn 2015

The magazine of the real Hare Kṛṣṇa movement

"Defeating tyranny in the realm of thought"

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Exposing the *R̥tvik* Illusion

Also in this issue:

Radhanath's Cheating Mission

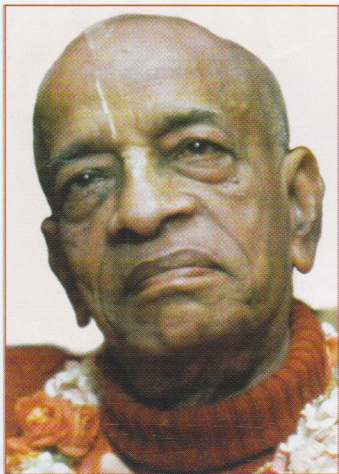
A Guru like Śrīla Prabhupāda

GBC Seminar Defeats Itself

How Prabhupāda's Books Get Changed



ISKCON Revival Movement



BACK TO PRABHUPĀDA

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Founded under the inspiration of **His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda**, Founder-Ācārya, International Society for Krishna Consciousness (ISKCON)

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Back to Basics

Welcome to Issue 49 of *Back To Prabhupāda (BTP)*.

Reactions to our regular challenging and exposing of the self-proclaimed 'good as God' gurus in ISKCON vary—from considering it bold, radical and revolutionary, to just downright offensive and blasphemous (please see one example of this in a reader's letter on page 10). But the common theme is that such actions are considered in some way exceptional and out of the ordinary.

In addition to core scriptural works such as *Bhagavad-gītā*, *Śrīmad-Bhāgavatam* and *Śrī Caitanya-caritāmṛta*, Śrīla Prabhupāda also wrote a number of small books that would serve more as an introduction to these weighty tomes. One such small book was *Elevation to Kṛṣṇa Consciousness*, and there we find the following basic instruction:

"Once Lord Caitanya Mahāprabhu said, "You must at least have enough sense to test to find out who is a spiritual master and who is not." [...] If we want to purchase a mango from the market, we must at least know what type of food a mango is and what it looks like. Similarly, we must have some preliminary knowledge of the qualifications for a bona fide spiritual master."

Thus, far from being either radical or offensive, *BTP* is engaging in the most basic of activities, as recommended by the Supreme Personality of Godhead,

Lord Caitanya Himself: having the sense to test to find out who is a spiritual master and who is not.

Interestingly, the very GBC guru in ISKCON whom we are "testing", themselves recommend that this be done. For example, GBC-elected guru HH Varṣāṇa Swami states:

"The scriptures and teachers of all true religions warn against false prophets outwardly cloaked as sheep, but inwardly possessing the consciousness of ravenous wolves. To detect the true identity of real sādhus (saintly persons), one must evaluate their words and actions for consistency and integrity."

(HH Varṣāṇa Swami, Foreword, *Nām-ācārya*, 2010)

And in the same way that we produce papers and books to test whether or not the GBC-gurus' teachings differ from the teachings of Śrīla Prabhupāda, the GBC itself does the same. For example, the GBC authorised a paper "ISKCON's Position on Nārāyaṇa Mahārāja", to compare and contrast how Nārāyaṇa Mahārāja's teachings differed from those of Śrīla Prabhupāda.

However, ISKCON's gurus and the GBC certainly do not approve of such analysis and testing being applied to *them*. Rather, the principle of testing a supposed guru is encouraged by them only as a means to target *other* gurus who may pose a challenge to *them*. Hence, this is merely the usual self-serving hypocritical mo-

dus operandi that we have come to expect from ISKCON's leaders. Otherwise, if they were acting on a matter of *principle* rather than personal motivation, they would be the first to *welcome BTP* and the "guru testing" it provides. Yet, such a warm welcome has not exactly been forthcoming!

Nor is it the case that only those who claim to be gurus in ISKCON have some special exemption from this principle of needing to test the guru! Especially when we consider that everything *BTP* has written regarding the lack of authorisation and qualification of ISKCON's GBC guru has been shown to be correct and remains unchallenged (please see article on page 15 for more on this).

That such a basic action of testing all gurus is essential, is emphasised by Śrīla Prabhupāda when he explains how "practically everyone", "millions", have been cheated by fake gurus:

Reporter: "I wondered how many people you think might have been taken in by fake gurus."

Śrīla Prabhupāda: "Practically everyone. [Laughter.] There is no question of counting. Everyone."

Reporter: "This would mean thousands of people, wouldn't it?"

Śrīla Prabhupāda: "Millions. Millions have been cheated, because they want to be cheated."

(*The Science of Self Realization*)

Thank you and Hare Kṛṣṇa.

In Śrīla Prabhupāda's service,

Krishnakant

IRM Mission Statement

Since the physical departure of His Divine Grace A.C. Bhaktivedanta Swami Śrīla Prabhupāda from our material vision on November 14, 1977, the International Society for Krishna Consciousness (ISKCON), the great movement that he single-handedly founded in 1966, and which is the only hope for humanity, has undergone a massive deterioration in its spiritual purity. This has been due to various deviations from the instructions and standards given by Śrīla Prabhupāda, the chief of which being his displacement as the sole *dikṣā* guru for ISKCON. The ISKCON Revival Movement (IRM) seeks to restore ISKCON to its former glory, purity and philosophical chastity through the re-institution of all the instructions and standards that Śrīla Prabhupāda gave, beginning with his role as the sole authority and *dikṣā* guru for ISKCON. The IRM's position is set out in *The Final Order*—see back page to order your free copy.

Radhanath's *Ṛtvik* Illusion

Śrīla Prabhupāda had largely delegated the performance of initiations to others such as temple presidents, GBCs and *sannyāsīs*. Thus, for example, in February 1973 and January 1974, current GBC-elected guru **HH Radhanath Swami ("RNS")** received both first and second initiation through **HH Kirtanānanda Swami ("KS")**. And on July 9th, 1977, this situation was formalised when Śrīla Prabhupāda appointed "*ṛtviks*" who would be responsible for conducting all aspects of initiation. But in all cases the initiate would be Śrīla Prabhupāda's disciple and not that of the representative conducting the initiation. And Śrīla Prabhupāda never stated that his disciples would become the disciples of the *ṛtvik* representatives as soon as he left the planet. Yet, RNS teaches the opposite. All emphases added.

Radhanath's *ṛtvik* myth

In a lecture on his website, RNS states:

"The *ṛtvik* guru has a very formal place besides being a *śikṣā* guru. That is, he is giving that formal initiation on behalf of the supreme guru of your life. Therefore, there is a formal connection with him, just as there is with your *dikṣā* guru. When and if the *dikṣā* guru leaves the planet, the *ṛtvik* guru becomes fully your guru. You become his disciple, with all formalities. [...] So the formal position of a *ṛtvik* guru must be taken very seriously."

RNS claims that after Śrīla Prabhupāda physically departed, his disciples actually became the disciples of the "*ṛtviks*" who conducted initiations on Śrīla Prabhupāda's behalf! This is a sheer fabrication, as Śrīla Prabhupāda never stated this. Rather, as already established, Śrīla Prabhupāda *only* stated that his disciples would be his disciples, and **that's all**. This concocted belief of RNS is con-

sistent with his decision in 1986 to leave ISKCON and become a follower of KS, who founded a breakaway cult. (KS, who was later sentenced to 20 years in prison, and convicted of child abuse by ISKCON, had been expelled from ISKCON as he had been considered too deviant even for *them*!). RNS had decided to follow him blindly like a disciple, and, as established in the previous section, KS, though not officially as a "*ṛtvik*", was the representative who gave RNS initiation on behalf of Śrīla Prabhupāda.

And Radhanath Swami *did* accept KS as his *sannyāsa* guru, because of which he was able to claim that he is a "Swami".

The real initiator

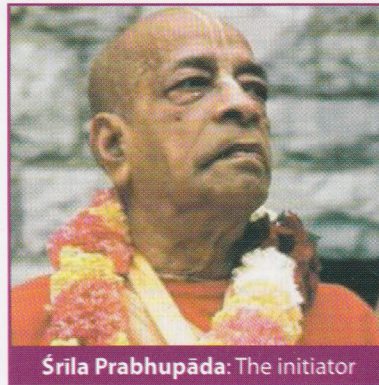
Śrīla Prabhupāda states:

"If you are serious, that is real initiation. If you have understood this Kṛṣṇa philosophy and if you have decided that you will take Kṛṣṇa consciousness seriously and preach the philosophy to others, that is your initiation."

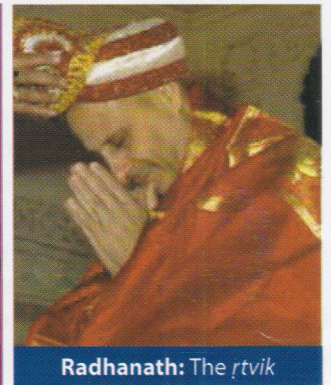
(Śrīla Prabhupāda Conversation, *Back To Godhead*, Issue 49, 1972)

Thus, actual initiation occurs when there is a change in consciousness, involving a person understanding Krishna consciousness, taking it seriously and deciding to preach it to others. In the July/August 2015 issue of *Back To Godhead*, ISKCON's official magazine, a devotee describes how Śrīla Prabhupāda was responsible for this happening to him:

"(I) set up a book table outside an Indian grocery store. Before I went I prayed to the *mūrti* (image) of Śrīla Prabhupāda, feeling that His Divine Grace was listening to me and blessing me to distribute his books. [...] Never before had I felt so connected to the Lord. I felt that Lord Krishna was pleased by this service. [...] From then on I



Śrīla Prabhupāda: The initiator



Radhanath: The *ṛtvik*

distributed Śrīla Prabhupāda's books every day—and read them too. Miraculously, I was now able to understand them and relish them in a way that had previously escaped me. I would listen to Śrīla Prabhupāda's lectures and read his letters as well, [...] and had the answers to all my questions in life. [...] I was becoming Krishna conscious, awakening to ultimate reality."

After this had happened, at his first meeting with RNS, RNS told him that:

"initiation had already taken place in my heart and the remaining formalities could wait."

Thus, RNS is correctly confirming, as just established, that the initiation had *already* taken place, even though the "initiation formalities" had not.

Radhanath's *ṛtvik* switch

RNS later completed these "initiation formalities". RNS should then have explained:

a) Based on what had happened, Śrīla Prabhupāda was responsible for the initiation that had already occurred.

b) Thus, he could only have been performing the initiation formalities on *behalf* of Śrīla Prabhupāda, since the latter had already given initiation, and therefore he was only acting as a representative or "*ṛtvik*" for Śrīla Prabhupāda.

c) Therefore, Śrīla Prabhupāda, and not RNS, was the *dikṣā* guru.

In addition, with RNS having

claimed that this initiation had taken place non-physically in the "heart", he could not then use Śrīla Prabhupāda's physical absence as being a barrier to Śrīla Prabhupāda having given this initiation. However, RNS claimed this devotee as a disciple for himself.

The initiate explained that what RNS told him at their first meeting:

"was the same message Śrīla Prabhupāda had spoken to me in the first lecture I had heard so many months before"

Śrīla Prabhupāda had stated that his senior disciples who help others in Krishna consciousness by repeating the same message Śrīla Prabhupāda teaches, are *śikṣā* gurus, while he, Śrīla Prabhupāda, is the *dikṣā* guru:

"The GBC should all be the instructor gurus. I am the initiator guru, and you should be the instructor guru by teaching what I am teaching and doing what I am doing."

(Śrīla Prabhupāda Letter, 4/8/75)

Therefore, *at best*, RNS is a *ṛtvik* and *śikṣā* guru, while Śrīla Prabhupāda is the *dikṣā* guru. But RNS has switched labels and claimed to be the *dikṣā* guru, with Śrīla Prabhupāda being only the *śikṣā* guru.

Conclusion

Thinking that the *ṛtvik* becomes the *dikṣā* guru, or that while one is actually functioning as a *ṛtvik* he is the *dikṣā* guru, is the real *ṛtvik* illusion.

Ṛtvik Illusion Case Study

We present a case study of the *ṛtvik* illusion of a *ṛtvik* pretending to be a *dikṣā* guru. Quotes in the shaded boxes below are from a "Special Initiation Class" given by GBC-elected guru hoaxer, **Kripamoya Dāsa ("KMD")** on 19/7/15, during an initiation ceremony over which he was presiding at ISKCON UK Headquarters, Bhaktivedanta Manor. All emphases added.

Ṛtvik admission

"Are you a *ṛtvik*? I see. Today he's my *ṛtvik*."

KMD is presiding over an initiation ceremony, and here he addresses a devotee who was assisting him with this ceremony as his *ṛtvik* (representative).

"Prabhupāda, you have come to his lotus feet. On behalf of him I ask you the question: what are the four regulative principles?"

And here, a little later in the ceremony, KMD admits that he is acting on behalf of Śrīla Prabhupāda, which would mean by the statement KMD made just a little earlier, that he was acting as Śrīla Prabhupāda's *ṛtvik*. And earlier in the lecture, KMD admitted this:

"So Prabhupāda is taking all of us, all of us, all of his followers, because it is a fact that the *mantras* we give are given by him, the teachings we give are given by him, the discernments on how to live life, the perspective on what's right and what's wrong, have all been given by him".

However, despite these admissions, the net result of the ceremony was that all the initiates were falsely claimed by KMD as being his disciples, rather than disciples of Śrīla Prabhupāda.

Disciples only agents

"But in Gaṅgādevī's [an ISKCON devotee] case, the Hare Krishna *mantra* was given by a group of

people who were sent directly from Śrīla Prabhupāda to chant in London. She then gave me the Hare Krishna *mantra* through the television set, through the BBC channel. So in effect, she becomes the spiritual master. So there's a little confusion here today. Who is actually initiating who? Who gets the spiritual master? Is she the spiritual master because she's already given me the *Mahāmantra*?"

KMD explains the Hare Krishna *mantra* was given by disciples of Śrīla Prabhupāda to others. KMD then asks the question, who is actually the guru who is initiating others in this case? In all these cases, Śrīla Prabhupāda became the initiating or *dikṣā* guru. Thus, even though Śrīla Prabhupāda's disciples may be physically distributing the Hare Krishna *mantra*, Śrīla Prabhupāda still remains the *dikṣā* guru, as proven by these examples provided by KMD himself. Śrīla Prabhupāda confirms this:

"My disciples are my agents, my representatives, so by hearing it from them, you are receiving it from me. And because you are a sincere soul, those who are hearing the Mantra from you are receiving it in disciplic succession, from Lord Caitanya and from Lord Krishna."

(Śrīla Prabhupāda Letter, 6/3/68)

Ṛtvik pretender

"Sometimes people have said, 'How can you be a guru, if Śrīla Prabhupāda is the guru?', which is a very relevant question. But in 1967, -68, -69, -71, -73 right here in London, -74, -75, -76, and 1977, Śrīla Prabhupāda said that his own disciples would give the Hare Krishna *mantra* to others."

KMD now directly addresses the hoax he is enacting. Since he steals the initiates from this ceremony as his disciples, how can he be the guru, when actually it is Śrīla

Prabhupāda who is the guru? KMD claims that it is because Śrīla Prabhupāda had authorised his disciples to give the Hare Krishna *mantra*. But we just saw KMD admitting, and Śrīla Prabhupāda explaining, that Śrīla Prabhupāda's disciples giving the *mantra* to others still leaves Śrīla Prabhupāda as their *dikṣā* guru. Thus, KMD assisting in the formal handing over of the Hare Krishna *mantra* at the initiation he is presiding over, known technically as "first" or "*harināma* (Holy Name)" initiation, does not make him a *dikṣā* guru. It only makes him a *ṛtvik*, who then pretends to be a *dikṣā* guru!

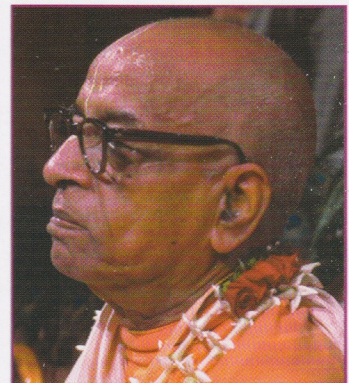
"But when Prabhupāda initiated me in 1975 he wrote a letter to the temple president [...] he said – 'Your job is to make sure that he rises early in the morning, that he reads my books, that he practices all the disciplines, that he goes on *saṅkīrtan*.' So Prabhupāda was entrusting his representative to teach his disciples."

KMD then offers an example to support his *dikṣā* guruship arguments by explaining how it means "Śrīla Prabhupāda was entrusting his representative to teach his disciples". But in this example, Śrīla Prabhupāda still remained the *dikṣā* (initiating) guru, with the temple president acting as a *śikṣā* (instructing) guru on Śrīla Prabhupāda's behalf!

Dikṣā guru must be authorised

"How can you possibly be a guru after Śrīla Prabhupāda? [...] There was a similar question when Ramanujācārya departed this world. When he departed this world he had to leave his teachings with his followers so that they in turn would have their followers, their followers, like that. So he chose 74. He chose 74."

In desperation, KMD relies on an example from a completely



Śrīla Prabhupāda: *Dikṣā* guru, while his disciples are agents

different movement to justify his guru hoax. But this example, even if correct, does not help him since KMD claims 74 "successors" were specifically authorised by their *dikṣā* guru by being chosen. But neither KMD nor any of his over 70 guru hoaxer colleagues in ISKCON were chosen by Śrīla Prabhupāda to be *dikṣā* guru successors.

Indeed, the very fact that the GBC has its own system of authorising *dikṣā* guru successors via a majority vote is proof that Śrīla Prabhupāda did not authorise any *dikṣā* guru successors. Because if he had, the GBC would just rely on that authorisation from Śrīla Prabhupāda. Nor did Śrīla Prabhupāda authorise the GBC to vote in *dikṣā* gurus. Thus, it has to invent its own system of authorisation. KMD himself had been giving the Hare Krishna *mantra* to others for over 30 years after Śrīla Prabhupāda physically departed, and yet he never became a *dikṣā* guru until he got authorisation via GBC vote. So his own example proves that *dikṣā* gurus are created by the GBC, and not by Śrīla Prabhupāda having authorised that those giving the *mantra* to others automatically became *dikṣā* gurus.

Conclusion

Acting as a *ṛtvik* at an initiation ceremony and passing on the *mantra* makes one a *ṛtvik*, not a *dikṣā* guru! Only the *ṛtvik* illusion makes one think otherwise.

GBC Founder-Ācārya Seminar Defeats Itself

A “Founder-Ācārya” seminar authorised by the Śrīla Prabhupāda Position Committee (“SPPC”), which is part of the ISKCON GBC Strategic Planning Network, is currently being conducted throughout ISKCON. The quotes in the shaded boxes below present extracts from this seminar. Emphases below have been added.

Founder-Ācārya title

“we want to take a look at the last sentimental misconception about Śrīla Prabhupāda. I call it “*Dikṣā-Guru-Forever*”. Ironically, when we *apa-siddhāntically* coronate our Founder-Ācārya as the perpetual *dikṣā* guru in ISKCON, forever, for all generations, we actually minimise his position, because when Śrīla Prabhupāda for example would introduce himself to people or groups, he would identify himself as the Founder-Ācārya of ISKCON. He would never say, “My name is Bhaktivedanta Swami, I’m the *dikṣā* guru of ISKCON.””

This statement reveals the actual purpose of this seminar—to ensure that devotees do not accept Śrīla Prabhupāda as their *dikṣā* guru, stating this would be an *apasiddhānta* or philosophical deviation. It is claimed that Śrīla Prabhupāda only used his “Founder-Ācārya”, rather than his *dikṣā* guru, title to convey his position in ISKCON. But his position included being ISKCON’s *dikṣā* guru:

“Yes, I am the spiritual master of this institution, and all the members of the Society, they’re supposed to be my disciples. They follow the rules and regulations which I ask them to follow, and they are initiated by me spiritually.”

(Radio Interview, 12/3/68)

Therefore, if the Founder-Ācārya title alone was used to convey Śrīla Prabhupāda’s position in ISKCON, then it would have to include his *dikṣā* guru role, as that

was (and is) *also* his position in ISKCON. And the SPPC’s own booklet, *Śrīla Prabhupāda: The Founder-Ācārya of ISKCON*, accepts that Śrīla Prabhupāda’s position as Founder-Ācārya includes him acting as *dikṣā* guru. Please see here:

www.iskconirm.com/FA

Therefore, Śrīla Prabhupāda would *also* remain *dikṣā* guru as long as he was Founder-Ācārya, which was for all time in ISKCON. Thus, this argument for the prominent use of the Founder-Ācārya title actually establishes, rather than defeats, Śrīla Prabhupāda’s *dikṣā* guru position!

Collapse contradiction

“as glorious as it was that Śrīla Prabhupāda initiated some 4800 of us back in the day, way back when, it’s more significant that he is the Founder-Ācārya of ISKCON for all time, for all generations. [...] So we always have to remember that he is our foundation. [...] if that foundation isn’t kept nicely, everything collapses. And we’ve seen that historically with disastrous results.”

The statement above continues on immediately after the extract just quoted. It claims that accepting Śrīla Prabhupāda as ISKCON’s *dikṣā* guru would somehow not maintain the “foundation” that Śrīla Prabhupāda is the Founder-Ācārya. And that when this foundation is not maintained, we have seen “historically with disastrous results” how everything “collapses”. But these “disastrous results” from history happened not because Śrīla Prabhupāda was kept as ISKCON’s *dikṣā* guru, but because he was *not*, and instead replaced by a whole bunch of substitute gurus **who actually perpetrated** these “disastrous results”.

Therefore, the exact *opposite* of what actually happened is claimed!

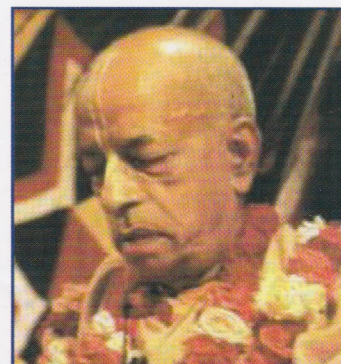
Quote contradiction

“And now Prabhupāda ends by making an extraordinary statement, because he didn’t say he’s going to be gone by then, but he says: “**Maybe by 1975**”, and perhaps he’s still going to be on the planet—it’s 1969 he’s saying this —“**Maybe by 1975 all of my disciples will be allowed to initiate and increase the numbers of the generations.**”

The section in bold is taken verbatim from a letter written by Śrīla Prabhupāda, and is quoted to support the “No Śrīla Prabhupāda as *dikṣā* guru” thesis quoted in the previous sections. However, the SPPC’s own “Founder-Ācārya” booklet mentioned earlier, quotes on page 99 another letter from Śrīla Prabhupāda in 1975 itself, which states that it is the “law of disciplic succession” that a disciple cannot initiate in the physical presence of his guru (Letter to Tuṣṭa Kṛṣṇa, 2/12/75). Therefore, the SPPC itself accepts that the above quote about allowing Śrīla Prabhupāda’s disciples to “initiate by 1975”, can only have been referring to initiating on Śrīla Prabhupāda’s *behalf* as representatives. And history shows this is *exactly what happened*, with Śrīla Prabhupāda empowering his disciples to conduct initiations on his behalf by chanting on beads, performing the initiation ceremony and later also formally accepting disciples for Śrīla Prabhupāda and giving spiritual names. While *not one* disciple was authorised to accept any disciples for himself.

Śrīla Prabhupāda’s position

“from the *Śrī Śāstra* [...] we have these symptoms of a Founder-Ācārya, [...] that he’s the deliverer of everyone. [...] And he’s assisted by those who succeed him in time by *upakaraka*. [...] they’re benefactor gurus.”



Śrīla Prabhupāda: ISKCON’s Founder-Ācārya and *dikṣā* guru

The above symptoms of a Founder-Ācārya as the “deliverer” are also the symptoms of a bona fide *dikṣā* guru:

“The spiritual master initiates the disciple to deliver him, and if the disciple executes the order of the spiritual master and does not offend other Vaiṣṇavas, his path is clear.”

(Cc., *Madhya-līlā*, 1.218)

Therefore, Śrīla Prabhupāda as the Founder-Ācārya delivering everyone also supports him acting as the *dikṣā* guru.

And the seminar is forced to quote the teachings of a completely different *sampradāya* (*Śrī Śāstra*) because if it actually quoted Śrīla Prabhupāda, it would be forced to accept the actual system of “gurus” that Śrīla Prabhupāda set up to assist him:

“The GBC should all be the instructor gurus. I am the initiator guru, and you should be the instructor guru by teaching what I am teaching and doing what I am doing.”

(Śrīla Prabhupāda Letter, 4/8/75)

Thus, Śrīla Prabhupāda remains the initiating (*dikṣā*) guru, with others acting as instructing (*śikṣā*) gurus.

Conclusion

The continued attempts by the GBC to “educate” devotees that Śrīla Prabhupāda is not, and cannot be, their *dikṣā* guru, are defeated by the statements of Śrīla Prabhupāda and the GBC itself.

40 Years of Cheating

A new book entitled *The Guru & Disciple Book*, which no less than 17 GBC members and guru “helped write” (according to its Acknowledgements section) was recently published. In the Foreword to this book, GBC member and guru **HH Bhakti Vijñāna Goswami (“BVG”)** claims it will address what is a “controversial” subject matter. Quotes in the shaded panels are from this book.

Still not resolved

“it deals with many important issues, many of which are largely unresolved in the circles of the Krishna consciousness movement. Why do we need a living guru? Is it not enough to have Śrīla Prabhupāda as the guru for all?”

(BVG, Foreword)

This is a stark admission. Whether Śrīla Prabhupāda can continue to remain ISKCON’s *dikṣā* guru “for all” or must be replaced with “living” (meaning henceforward “physically present”) gurus is the key issue facing the movement. Yet, a GBC member confesses that this issue is “largely unresolved in the circles of the Krishna consciousness movement”. However, at the same time, for the last almost 40 years the GBC has been running the ISKCON movement based on the assumptions that:

a) Śrīla Prabhupāda is *not* the guru for everyone;

b) He must instead be replaced with gurus who are “living”.

Yet, the rational course of action would be to:

- i) First completely resolve an issue;
- ii) Then act.

Instead, a back-to-front course of action has been taken:

- i) First a “living guru” program is run;
- ii) Then, almost 40 years later, a book is written which claims to resolve if such a course of action should even have been taken!

Such back-to-front, topsy-turvy

actions are characteristic of the age of Kali (quarrel and hypocrisy) in which we live:

“Therefore, by the influence of the age of Kali, everywhere, politically, socially or religiously, everything is topsy-turvy, and therefore for the sane man it is all regrettable.”

(*Śrīmad-Bhāgavatam*, 1.16.22)

However, the Krishna consciousness movement is supposed to be combatting this influence of Kali, not manifesting it! Therefore, by not *first* fully resolving this issue *before* implementing it, the GBC has run the risk of running the *wrong* system for 40 years. And, as we shall show, that is exactly what they have been doing!

Śrīla Prabhupāda for all

The following facts demonstrate that the issue is actually resolved:

a) Virtually the entire leadership of the Krishna consciousness movement has had no “living guru” for almost 40 years.

b) Many in this same group of devotees were relatively new devotees when Śrīla Prabhupāda physically departed. Yet they claim that they were able many years later to miraculously transform themselves into the most spiritually advanced “good as God” gurus, without the need for any “living” guru! Rather, they only had the help of Śrīla Prabhupāda as the guru.

One good example of this is the very author of this “Guru & Disciple” book, GBC-elected guru, **Kripamoya Dāsa (“KMD”)**. KMD had only been a devotee for 2 years when Śrīla Prabhupāda physically departed, and admits that he had basically no physical association with Śrīla Prabhupāda:

“you (Śrīla Prabhupāda) replied “Jaya” [...] That was the only word you said to me directly [...] One word spoken thirty

years previously”.

(KMD, *Vyāsa-pūjā Offering to Śrīla Prabhupāda*, 2007)

Thus, by their *own actions*, these GBC gurus are effectively accepting that:

a) No “living” guru is required.

b) Śrīla Prabhupāda is sufficient as the guru.

Hence, for these *same* GBC gurus to then demand that we accept them rather than Śrīla Prabhupāda as the guru, on the plea that the guru must be “living”, is just more “topsy-turvy” Kali-yuga madness.

Indeed, as we shall see, the book neither does, nor can, offer any evidence to claim that we must follow a “living” guru program that the GBC gurus themselves are not following.

3 steps back to Prabhupāda

All the book manages to achieve is confirmation of the IRM’s position that Śrīla Prabhupāda remains the *dikṣā* guru “for all” in ISKCON by having established a *ṛtvik* representative system of initiation. It does this by making 3 key admissions:

Step 1: *Ṛtviks* only

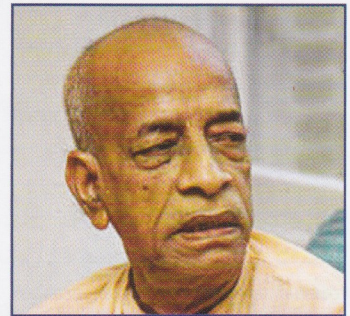
“In July 1977, he (Śrīla Prabhupāda) lists eleven names of disciples [...] The letter does not appoint the eleven as gurus, it merely appoints them as continental representatives”.

It is accepted that Śrīla Prabhupāda appointed 11 disciples to act *only* as continental representatives (*ṛtviks*) who would help make initiated disciples for Śrīla Prabhupāda.

Step 2: No gurus

“In May 1977, Śrīla Prabhupāda said that he would select some of his disciples to act as guru, but by November the only selection that vaguely resembled anything like that was the choosing of eleven to act as continental representatives in the matter of initiation.”

Regardless of the truth of



Śrīla Prabhupāda: Guru for all

the claim made here, that Śrīla Prabhupāda would select some disciples to act as guru, it is conceded that no such selection ever took place. Rather, the only selection made was for *ṛtviks*, who were to make disciples for Śrīla Prabhupāda. Thus, Śrīla Prabhupāda did not authorise any gurus, but did authorise *ṛtviks*.

Step 3: *Ṛtviks* remain

“It was a simple assumption to make that Śrīla Prabhupāda’s passing automatically promoted those eleven into the role of guru.”

Having already accepted that only *ṛtviks*, and not gurus, were authorised, it is conceded that these *ṛtviks* only stopped acting as *ṛtviks* because it was falsely *assumed* that the *ṛtviks* should be promoted to gurus. Thus, if we remove this assumption, the promotion is also removed, and the *ṛtviks* therefore remain as *ṛtviks*.

Thus, in summary:

1) Śrīla Prabhupāda only selected *ṛtviks*.

2) He did not select gurus.

3) The *ṛtviks* should not have changed into gurus.

Conclusion

As is now customary, whenever the GBC and gurus make any attempt to defeat Śrīla Prabhupāda’s position as ISKCON’s *dikṣā* guru, they only end up achieving the exact opposite! And this book is no different. It is not possible to defeat the truth, and therefore by continuing to attempt to do so, ISKCON’s leaders simply continue to make fools of themselves.

Radhanath's Cheating Mission

On page 3 we highlighted how prominent ISKCON guru and GBC HH Radhanath Swami ("RNS") usurps Śrīla Prabhupāda's position as ISKCON's *dikṣā* guru by engaging in the guru hoax. In addition, RNS also runs his own mission which engages in deviant cheating activities. All emphases added.

Yoga cheating

Please see the invitation flyer opposite, issued by the ISKCON temple in Chowpatty, Mumbai, India. The website of this temple states that it operates "under the guidance of His Holiness Radhanath Swami", and indeed RNS is also the GBC for this temple. As the invitation makes clear, this temple is running "Regular Yoga Classes" inside the temple's own "Bhakti Vedant Hall", whose sole purpose is to "burn fat, tone up and get free from all mental and physical stress". Yet, Śrīla Prabhupāda specifically condemns offering such material activities in the name of "Yoga" as cheating:

"It is not that one attends yoga classes to reduce fat or to keep the body fit for sense gratification. This is not the goal of yoga, but people are taught this way because they want to be cheated. [...] The real purpose for practicing yoga is to realize that I am not this body."

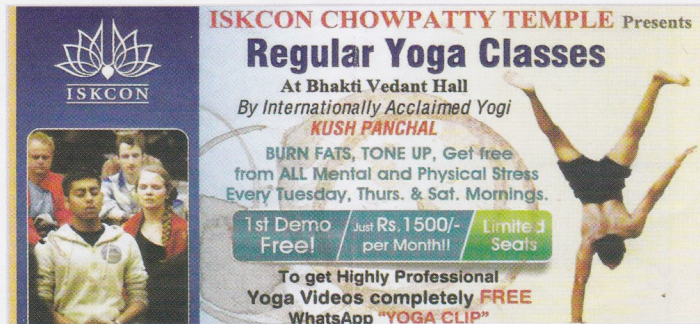
(*The Path of Perfection*, Chapter 8)

Yet, an ISKCON temple that is supposed to be used exclusively for preaching Śrīla Prabhupāda's teachings, is being used instead to offer such cheating Yoga. And by allowing the use of ISKCON's name and temple, RNS is sanctioning offering these cheating activities in Śrīla Prabhupāda's name.

Education cheating

On his website RNS promotes a regular government-sanctioned academic school:

"Gopal's Garden High School, guided by Radhanath Swami,



aims to build that proper character. Located in suburban Mumbai, the school is affiliated with the University of Cambridge and has 178 students enrolled."

On his website RNS also promotes a statement which claims that this activity is based on the "vision of Śrīla Prabhupāda" as given by RNS:

"Gopal's Garden School was established in July 2001. The vision of Śrīla Prabhupāda was given to us by Radhanath Swami and based on this vision we framed our mission statement and school objectives."

- Principal, Gopal's Garden School

But such schools are not authorised by Śrīla Prabhupāda:

"It is not sannyāsī business. For starting a school, the government is there"

(Room Conversation, 30/7/73)

"Our school will not be government recognized because we cannot follow the government syllabus. We want to teach only Krishna Consciousness."

(Śrīla Prabhupāda Letter, 12/4/72)

Thus, not only does RNS deviate from Śrīla Prabhupāda's teachings, but he cheats by claiming that this deviation is authorised by Śrīla Prabhupāda.

Philanthropy cheating

In addition to running a school, RNS also promotes a whole host of philanthropic projects, and in an interview he spoke about them as follows:

"We have a hospital. We do a lot of charitable eye camps and other such medical work [...]

And for this purpose we started Bhaktivedanta Hospital, named after our beloved guru ACB-SP, who taught us to be instruments of compassion for the body, mind and soul."

(RNS interview, 13/7/10)

He claims that such activities are based on Śrīla Prabhupāda's teachings regarding "compassion for the body". But such activities are not authorised by Śrīla Prabhupāda:

"They are very much puffed up, that 'We are doing this, opening hospital and school, and philanthropism, nationalism.' Is there any such thing in the Bhagavad-gītā? Is there any advice that 'You open hospital, school and do this philanthropic work'? No."

(Śrīla Prabhupāda Lecture, 3/8/73)

Thus, again, not only does RNS deviate from Śrīla Prabhupāda's teachings, but he cheats by claiming that this deviation is authorised by Śrīla Prabhupāda.

Philosophical cheating

RNS glorifies a number of non-Krishna consciousness teachers:

"Anandamayi Ma was like a mother to me. Neem Keroli Baba, his joyfulness, his enthusiasm to give God's love [...] Swami Rama, Swami Muktananda, J. Krishnamurti, Satyanarayan Goenkaji of Vipassana meditation teaching, [...] I met with Swami Satchidananda and BKS Iyengar [...] I met His Divine Grace Śrīla Prabhupāda. [...] In his teachings I found a wisdom that included all that I had learned

from these other teachers. I am still trying to share the precious gifts that he gave me and all of these other great saints, what they have given me"

(RNS interview, 13/7/10)

1) RNS calls these teachers "great saints", and their teachings "precious gifts" which he is trying to share along with Śrīla Prabhupāda's teachings.

2) However, these teachers preach philosophies that are in contradiction to Śrīla Prabhupāda's teachings and that do not accept that Krishna is the Supreme Personality of Godhead. Indeed, one of them does not even accept the guru:

Śrīla Prabhupāda: "Nowadays, some of the rascals, they are preaching openly that you haven't got to go to a guru. Huh? Is it not?"

Indian man: "Krishnamurti is..."

Śrīla Prabhupāda: "Yes, this rascal was speaking like that."

(Morning Walk, 20/12/75)

3) Thus, their teachings are not part of Śrīla Prabhupāda's teachings, but RNS claims what he learned from them is "included" in the teachings of Śrīla Prabhupāda.

Thus, RNS promotes a false equivalence between Śrīla Prabhupāda and these teachers, whom he calls "great saints", as if they are on the same level: both are giving "precious gifts" which he is sharing, and the teachings he learned from them are included within Śrīla Prabhupāda's teachings.

Conclusion

These deviations are based on compromising Śrīla Prabhupāda's teachings in order to gain popularity by appealing to what pleases the general public. It is bad enough that RNS engages in these deviations. But he should at least have the honesty and integrity to completely separate these deviations from the pure teachings of Śrīla Prabhupāda.

BTP Interactive

Book Changer appreciation

“Haribol, Krishnakant. All glories to Śrīla Prabhupāda. Accept my obeisances. Just read *The Book Changer*. Amazing presentation. All glories to your service to the guru who if you think of him, he is there. You are being empowered to purify Śrīla Prabhupāda’s global body of ISKCON for the benefit of the future generations. I’m amazed at your dedication and offer my humble gratitude. We all want Prabhupāda’s global body to be pure and fulfill Prabhupāda’s vision, so thank you.

Your servant,”

- **Punyatama Dāsa (Joined Bury Place, London, 1975), Los Angeles, USA**

“Dear Krishnakant Prabhu,

You have ‘nailed it’ so perfectly in *The Book Changer* that the clowns cannot possibly respond to your evidence! *The Book Changer* is a game changer. Magnificent. I can distribute a few more copies. You are “leaving it to Kṛṣṇa” and He is using your sharp intellect and superior writing to kick on their two faces. Your lame critics take to “depend on Kṛṣṇa” means to go to sleep. Krishnakant Prabhu, your critics are all spineless, whining cry babies, Māyāvādīs.”

- **Ramai Devī Dāsi, West Virginia, USA**

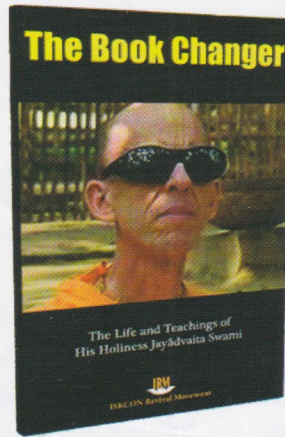
Editor’s note:

Devotees who need more copies of *The Book Changer* may write to us at:

irm@iskconirm.com

Thank you.

“I have received BTP along with *The Book Changer*. Thank you. This book is masterfully put together. Usually when someone tries to put forward the book changes as evidence of ISKCON deviating, it is to little effect. Since all they usually do is try to draw people’s attention to the differences in translation. They fail to realize that since people still have faith in the editor and the authority he was once given by Śrīla Prabhupāda, they



The Book Changer

will not question the changes, even if some of them are quite drastically different from the original. With this book you have instead proven beyond a shadow of a doubt that JAS (HH Jayādvaita Swami) is no longer authorized to make any changes of any kind to the books, not even to correct a simple grammatical error. JAS not authorized = all book changes unauthorized = deviant. Case closed.

It seems everything the GBC does to defend their hoax simply digs them deeper. Their whole Founder-Ācārya book has merely provided you with another angle on which to prove that they are deviant hoaxers. They are actually supplying you with material with which to defeat them over and over again. When will they learn to just keep their mouths shut! If they had half a brain between them they would realize that the more they talk, the more they expose their deviancy.”

- **Sean Redpath, Johannesburg, South Africa**

“Received BTP and *The Book Changer* last week, thanks. I knew Jayādvaita at the Brooklyn temple in the early 1970s and could tell then that there was something wrong with him. You are being too kind. It would be valid to point out that ISKCON has been and is overrun with criminals, they fit the meaning of the word. Look at the cover of this most recent BTP

and what do you see, photo of a beautiful person. Look at the cover of *The Book Changer* and what do you see, he actually looks like a snake.

I will also say I am at a loss why, when JAS and others like him come to visit Alachua, they are honored and allowed to pollute everything by giving classes and programs. It can only mean they are all dishonest.”

- **Bhakta Charlie Grangent, Alachua, USA**

“Thanks for the copy of *The Book Changer*. As a matter of fact, I happen to know that rascal from Brooklyn NY in 1971. He is one arrogant person. Krishnakant should stop addressing these kinds as “Swamis”. People like him do not deserve that title.

Thanks,
Haribol,”

- **Hari Jagernauth, Florida, USA**

Editor replies:

We use their official titles for the purpose of identification within ISKCON. Whether such persons are actually “Dāsa”—servant of Krishna—or “Swami”—master of the senses—we will let our readers decide. And if we dropped the “Dāsa” and “Swami” altogether, then we would be addressing them *directly* using a transcendental designation, and one could then complain that this was also not appropriate!

“Jaya Prabhu Krishnakant!

I received *The Book Changer*. Thank you. What it shows confirms my previous concerns. Using three editions of the *Bhagavad-gītā*, which I have, I noticed several same parts different from one to another. The subject of the new book reveals the scope of the “revision” and that the damage could be enormous. To summarize the subject, one serious question emerges from this “sea of mud”: what is the way, if there is such a path, to obtain the books of Śrīla

Prabhupāda in their pure integrity? Hare Kṛṣṇa!”

- **Marco Zanella, Bairro Nonoai, Brazil**

Editor replies:

Unless and until the detailed audit trail for *every change* made is provided, as demanded by *The Book Changer*, devotees will continue to have doubts about these changes. And consequently, they will continue to take shelter of the original unrevised books, even if they are supposed to contain some “errors”, as they see that this is the only and best course of action open to them at this time.

“Hare Krishna, dear Krishnakant Prabhu,

I received the book *The Book Changer* last Wednesday. Thank you very much for these very sad informations. “Māyā is so strong,” Śrīla Prabhupāda used to say. “And the cheaters so weak” we could add. But where there is Krishna and His devotees, light of Truth eradicates all lies and cheating trickeries.

Just keep on chanting and informing sincere devotees of the truth. I think both these things are our main business for the moment. Those who think that your writings are evil production have never read even a single word of your publications.

Thank you again for your work. Unfortunately, it is necessary to know all those things about the cheaters to keep our faith in Śrīla Prabhupāda’s last instructions when cheaters precisely squat his institution.

Thank you,”

- **Olivier Colleau, Tours, France**

“I do believe that Issue #47 and *The Book Changer* give the devotees still in ISKCON all the info they need to walk on out of there. Thank you so much for this new issue. It’s very hard-hitting. The book, well, it sure is good to see that word changer exposed. It’s the greatest service that one

BTP Interactive (continued)

can do. Will be intently studying this new material. Stunningly good work!

Your writing is irrefutably solid and logical (equal-mind-relation-quality), i.e., what is on one side of the equation equals what is on the other side. It thoroughly dissolves the GBC's propaganda.

I'm beginning to see the light at the end of the tunnel. We will triumph in the end!

Thanks again.

Your servant,"

- **Bhakta Charles, Oregon, USA**

"Thank you for sending me another copy of *Back To Prabhupāda* (Issue 47) and *The Book Changer*.

I am delighted.

Best regards,

Your wellwisher,"

- **Jan Pipal, Algarve, Portugal**

"Thank you for sending me the book (*The Book Changer*) and keep up the good work and service to Śrīla Prabhupāda.

Haribol!"

- **Milton Aviles, California, USA**

BTP Exchange

"Thank you very much for the wonderful, inspiring and thoughtful issue of *BTP*. I respect your point of view deeply.

However—I am a loyal disciple of Hridayānanda Goswami Ācāryadeva. I am following a specific instruction given to me by him as well as the general instructions he gave all his disciples. I am part of his Krishna West movement. I am a musician who is putting the *Mahā Mantra* into western style rock *bhajans* involving totally western musical instruments: guitars, bass and western drums. No *kartāla*, no *mṛdaṅga*, no sitar. I also will add in slide guitar and harmonica. Basically I am a blues musician. But I am forming a new genre in the form of a blues/rock *bhajan*.

I understand the great importance of Śrīla Prabhupāda and how, for the next 9500 years

or so, he should overshadow any other link in the disciplic succession. There will be disciplic succession. It is part and parcel of keeping Lord Chaitanya's movement alive. It is my firm belief that only Lord Chaitanya will decide to whom the lineage should pass. We saw the exact same scenario play out with the Gauḍīya Maṭha. They dithered and bickered and squabbled and the succession bypassed them altogether to fall to Śrīla Prabhupāda.

So I respect your viewpoint and encourage you to hold the GBC's feet to the fire. I strongly encourage you to look beyond the box and see that all of us who have become awakened with the torchlight of pure, blinding knowledge are various parts of Lord Chaitanya's plan and we will, one way or another, deliver Krishna *premā* to this pitiful Kali-yuga plagued human race.

Sincerely,

Your aspiring servant,"

- **Tālavan Dāsa, Mississippi, USA**

1) Thank you for this appreciation from an unexpected quarter. It was a pleasant surprise, considering that we keep Hridayānanda Mahārāja's feet to the fire as much as the GBC's!

2) You have said that Śrīla Prabhupāda, for the next 9,500 years, would "overshadow" any other link in the disciplic succession. If you believe this, then you would have to also believe that for the next 9,500 years he would also "overshadow" any other link in terms of being able to keep "Lord Caitanya's movement alive". Therefore, according to your own belief, Śrīla Prabhupāda **can** keep the disciplic succession alive as its current link for the next 9,500 years. After all, it is in any case **Śrīla Prabhupāda's** books and teachings, and the movement he gave, that are the only things keeping Lord Caitanya's movement alive. His disciples are contributing at

most the same as they did when Śrīla Prabhupāda was physically present—they distribute Śrīla Prabhupāda's books, teachings and instructions, and simply tell others to follow (or they should be doing this!). Thus, there is no reason or need for them to also usurp Śrīla Prabhupāda's position as ISKCON's *dikṣā* guru.

3) You say "the exact same scenario" occurred with the Gauḍīya Maṭha. But this is not a fact. In the case of the Gauḍīya Maṭha, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura had specifically authorised a successor *ācārya*, as well as the method by which he would emerge:

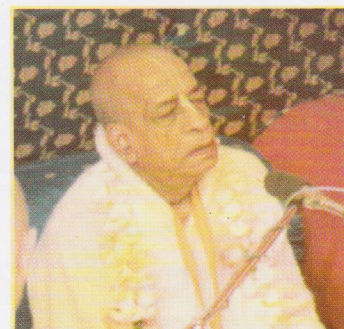
"His idea was acarya was not to be nominated amongst the governing body. He said openly you make a GBC and conduct the mission. So his idea was amongst the members of GBC who would come out successful and self effulgent acarya would be automatically selected"

(Śrīla Prabhupāda Letter, 28/4/74)

"His idea was "Let them manage; then whoever will be actual qualified for becoming ācārya, they will elect. Why I should enforce upon them?" That was his plan. "Let them manage by strong governing body, as it is going on. Then ācārya will come by his qualifications."

(Room Conversation, 21/9/73)

However, in the case of Śrīla Prabhupāda and ISKCON, the situation is completely different. Śrīla Prabhupāda established that he would remain the *Ācārya* of ISKCON for the duration of ISKCON, through his position as the Founder-*Ācārya* of ISKCON (Founder-*Ācārya* = Founder + *Ācārya*). Thus, there is no question of any successor *ācārya* emerging in ISKCON. We have demonstrated that the GBC has accepted this in our book *Śrīla Prabhupāda: The Founder-Ācārya of ISKCON*, which we have sent you, and which re-



Śrīla Prabhupāda: Only *dikṣā* guru for ISKCON's lifetime

produces verbatim statements from the GBC foundational document of the same name. This GBC foundational document also accepts that being the *Ācārya* of ISKCON also means that Śrīla Prabhupāda will act as its *dikṣā* guru.

Thank you.

- **Editor**

"I am seeking clarification on this but it is my understanding that the *Dikṣā* Guru must actually be physically present on the planet, alive in his body, in order to give the *Dikṣā* initiation to a disciple. He does not have to be present at the initiation as he may send a qualified individual to fill in for the fire sacrifice performance. But it is my understanding that the *Dikṣā* Guru must not have passed from his body in order to accept the disciple as his initiate.

Thanks for the response and I look forward to any future discussion. I am very enlivened to see all devotees working to spread the *saṅkīrtana* movement to the fallen souls in this world.

Sincerely,"

- **Tālavan Dāsa**

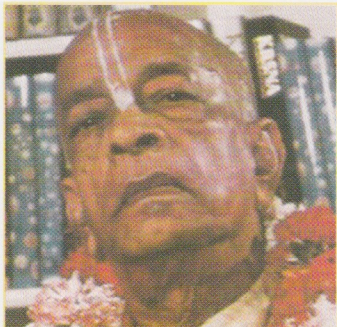
Your "understanding" is this:

a) The *dikṣā* guru does not need to be physically present to give initiation himself.

b) He would not even ever need to physically interact with the disciple.

c) He simply needs to momentarily exist physically somewhere on the planet at the same time someone else gives initiation on

BTP Interactive (continued)



Śrīla Prabhupāda:
The only Founder, Ācārya and
dikṣā guru for ISKCON

his behalf.

This made-up condition on the “limits of physical absence” has never been taught by Śrīla Prabhupāda. And it is Śrīla Prabhupāda’s teachings that we must follow, as you already agree.

Blasphemy

“The 1st offence against the Holy Name is to blaspheme a devotee who has dedicated his life to propagate the Holy Name. So I wonder how foolish you people are, to blaspheme devotees. If one chants the *Mahāmantra* only once purely he is to be considered a devotee. AS I DON’T WANT TO COMMIT THE 1ST OFFENCE against the chanting of the Holy Name, don’t send me your foolish magazine again.”

- M. Champavati Ramkelawon, Terre Rouge, Mauritius

Editor replies:

1) Blasphemy is not defined as “speaking the truth” about someone. On the contrary, Śrīla Prabhupāda defines blasphemy as the making of *false*, not truthful, statements (emphases added):

“So Kṛṣṇa says in two ways that “If you don’t fight, then your enemies will blaspheme you.” *Avācya-vādāṁś ca vadiṣyanti bahūn*. “They’ll concoct, manufacture some blasphemy against you.”

(Śrīla Prabhupāda Lecture, 4/9/73)

“Another story fabricated to defame Śrīla Jiva Gosvāmī states [...] This story is another igno-

minious example of blasphemy against a guru and Vaiṣṇava. Such a story should never be accepted as authoritative.”

(Cc., Ādi-līlā, 10.85)

“Nityānanda as expansion of Rādhārāṇī, but that is not the fact. Nityānanda is Balarāma. We have to know from *mahājāna*. We cannot manufacture our own idea. That is blasphemy, *sa-hajiyā. Yata mat tata pat*.”

(Śrīla Prabhupāda Lecture, 26/3/75)

2) BTP does not contain any false statements, only truthful ones. Therefore, BTP does not blaspheme devotees, and reading BTP does not lead one to commit the first offence against the chanting of the Holy Name.

3) BTP does, however, counteract false statements about Śrīla Prabhupāda and his teachings.

4) Therefore, rather than commit blasphemy, BTP works to prevent it. Thus, a person who is opposed to blasphemy would support BTP, not oppose it. But supporting those whom BTP exposes for committing blasphemy against Śrīla Prabhupāda would be supporting blasphemy.

5) You call those working to prevent blasphemy to Śrīla Prabhupāda through BTP “foolish”. But, we have established that such devotees are not at all “foolish”, since they are working to prevent rather than spread blasphemy. Therefore, if anything, it is actually *you* who are potentially “blaspheming devotees” (if persons such as ourselves who are chanting Hare Krishna can be considered devotees) by making false statements against devotees!

Purpose of BTP

“Once again thank you for the latest issue. As we note from the BTP Interactive, there are hundreds of devotees appreciating the evidence-based defeat of the false ‘guru-tattva’ doctrine presented by the current ISKCON GBC.

As many of these devotees may not have had very much, if any, genuine association with sincere Prabhupāda disciples or temples, I wanted to suggest there might be at least up to a page of the BTP dedicated each issue to certain aspects of ‘home worship’. These topics could cover themes such as correct *japa*, *pranāms*, *bhog* offering and honouring *prasād*, *Tulsi* maintenance and worship and presenting a basic daily program that householders could adopt to become regulated in their *sādhana* and so much more of the unlimited nectar Śrīla Prabhupāda gave us and is **still** delivering. I feel this would be very appreciated, especially those new to *Bhakti-yoga*.

Your humble servant,”

- Balaram Dāsa (Initiated 1973 in Sydney), Queensland, Australia

Editor replies:

Thank you very much for your suggestions. All the information regarding the basics of how to practise Krishna consciousness, as well as all Krishna conscious philosophy and other related matters, are to be found directly in Śrīla Prabhupāda’s writings, and we always encourage devotees to read Śrīla Prabhupāda’s words to get all this information. We do not want devotees to have to read BTP to find out this information — we much prefer if they read Śrīla Prabhupāda’s books, letters, etc., directly.

Unfortunately, BTP is forced to exist only to address one specific situation. A situation we would prefer did not exist, and hence BTP would not need to exist. And that is the fact that those who are the official representatives of Śrīla Prabhupāda are using this position and influence to misrepresent Śrīla Prabhupāda’s teachings to cheat others. We are then forced to undo this misrepresentation. Thus, we have:

1) Śrīla Prabhupāda’s teachings;

- 2) Those misrepresenting 1);
- 3) BTP combatting 2).

All answers and information come from 1), and BTP is not required for this. We exist simply to neutralise those who are trying to subvert 1).

Founder-Ācārya

“Please see attachment of a receipt from ISKCON in Cato Ridge, Kwa-Zulu Natal, South Africa, dated 12/8/1979.

Notice the words *Founder* and *Spiritual Master*. I think they are very relevant to the latest GBC Śrīla Prabhupāda: *The Founder-Ācārya* GBC document.

Thank you,”

- Balgopal Dāsa, Durban, South Africa

ATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS
Founder and Spiritual Master:
Divine Grace A. C. Bhaktivedanta Swami Prabhupada
C/O RIDGE, NATAL — PHONE 237, CATO RIDGE

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Editor replies:

Yes, there is no doubt that “Founder-Ācārya” is simply two separate titles, *Founder* and *Ācārya*, denoted with the use of a hyphen. However, the issue was what did the term “Ācārya” or “spiritual master” refer to in respect of Śrīla Prabhupāda? The GBC document, both by its own statements and by reference to quotes from Śrīla Prabhupāda, accepts that the term “Ācārya” as used in relation to Śrīla Prabhupāda includes him acting as the *dikṣā* guru.

“Living” guru

“I spoke with a lady who is interested in *bhakti*. As you can see in reading the message she sent me recently, the topic of initiation very much bothers her. I explained that the physical presence was not essential and that such *dikṣā* initiation advocated by Śrīla Prabhupāda was effective and authentic.

BTP Interactive (continued)

Here is her email:

'I had an interesting discussion with a devotee. She also thinks that I should have a living spiritual master to be able to really serve Krishna and be in line [...] I always know that I need to have a feeling of living love for someone to make me take off in *bhakti*, and I have no intimate contact with Prabhupāda. I force myself to say that he is my spiritual master but it is mental. I believe that you have a wonderful chance to have met him and to have been his disciple because now he will accompany you during all your lives up to your liberation. But believe me, I feel empty and alone [...] it is a source of frustration that if I cannot find a living master, I will never reach Krishna.'

Please give your comments."

- **Ārādhana Dāsa (Initiated 1970 in Paris), Paris, France**

Editor replies:

1) Let us first be clear what a "living" spiritual master is:

"So although a physical body is not present, the vibration should be accepted as the presence of the spiritual master, vibration. What we have heard from the spiritual master, that is living."

(Śrīla Prabhupāda Lecture, 13/1/69)

"A Spiritual Master is the principle, not the body."

(Śrīla Prabhupāda Letter, 28/5/68)

This "living" spiritual master, Śrīla Prabhupāda, is still available to the whole world. However, this lady has taken "living" to only mean "physically present", which as the quotes above prove, is not required in order for the spiritual master to be "living".

2) She states that once one becomes a disciple of Śrīla Prabhupāda, then Śrīla Prabhupāda will accompany the disciple for as long as it takes him to achieve liberation. Thus, she actually accepts that the spiritual master does *not* need to be physically present to

help the disciple "reach Krishna". And one can still become Śrīla Prabhupāda's disciple even now. Because it is not taught by Śrīla Prabhupāda that one can only become his disciple during the time when he was physically present on the planet.

3) She claims that without a "living" spiritual master, one "will never reach Krishna". But this has never been taught by Śrīla Prabhupāda. And we just saw that she also accepts that Śrīla Prabhupāda will help the disciple achieve liberation even though Śrīla Prabhupāda is not physically present.

4) Many of Śrīla Prabhupāda's disciples never met or had any interaction with him, and many newer devotees inspired by the IRM have continued to accept Śrīla Prabhupāda as their guru after his physical departure. Yet they attest to having a real intimate feeling of love for him, and that they are not alone since Śrīla Prabhupāda is with them. It is not "mental".

Śrīla Prabhupāda glorification

"Śrīla Prabhupāda Ji remains *Dikṣā* Guru as well as *Śikṣā* Guru of ISKCON for as long as ISKCON exists. If we want to please Krishna then we must first of all try to please Śrīla Prabhupāda, Founder-Ācārya of ISKCON, who is the only guru of the world. We must read Śrīla Prabhupāda's books daily. By reading his books the knowledge will be revealed to us and our spiritual life will develop. There is no need of any person/guru hoaxers to understand Prabhupāda. Śrīla Prabhupāda can be understood directly through Śrīla Prabhupāda himself."

- **Śrīdham Dāsa (disciple of Śrīla Prabhupāda), New Delhi, India**

"Prabhupāda will always be my guru as it is through his words that has given me the drive to seek further knowledge."

- **Michelle Earnshaw, Lancashire, UK**

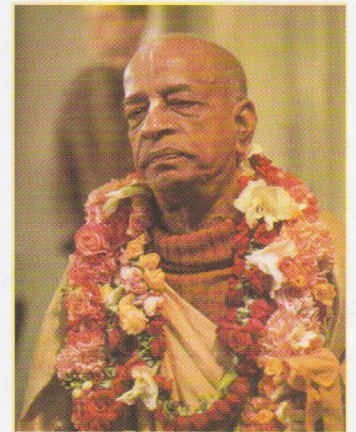
BTP/IRM appreciation

"We are favorably impressed and appreciate your good example of commitment to the mission of Śrīla Prabhupāda and the ultimate success of that mission as your determined and inspired service to Śrīla Prabhupāda. We have great respect for the instructions of Śrīla Prabhupāda, which are, or who is, the inspiration of such determination."

We often come across in our daily hearing of his audio recordings, quotes in support of good points that you bring out, and that we think of sharing, but find it more taxing than our current capacity, to do the same exemplary cross referencing and scholarly work that you do in presenting such quotations.

We especially appreciate the *Back To Prabhupāda* periodical with its color photographs of Śrīla Prabhupāda and full of quotations from Śrīla Prabhupāda.

We very much appreciate that you have not given up on ISKCON or rejected the Society, as some people have done or do, but are merely rendering the service of trying to rectify the discrepancies by first of all making people more aware of the problem, without which, there is no possibility of rectification. Some people appear to be misunderstanding you because they have not properly understood, as you obviously do, the instruction of Lord Jesus Christ (all of whose instructions are endorsed by Śrīla Prabhupāda*) who said hate the sin, not the sinner. People who criticize you, and the important and needed service to the Society that you are performing, do so due to having only sentimental, superficial understanding, while neglecting Śrīla Prabhupāda's instruction to accept Jesus as our *śikṣā* guru, including this important instruction, hate the sin and the ignorance it is based on—hate it! And do something about



Śrīla Prabhupāda:
Living spiritual master

it; not just let it go on, and what to speak of support it out of mutual ignorance.

(You are already blessed, but) may you continue to be blessed by the inspiration of Śrīla Prabhupāda as his realized words and instructions, so important for the true benefit of everyone.

* **Śrīla Prabhupāda:** "We are the greatest Christian. We follow his instruction; we accept him as guru."

(Room Conversation, 3/2/77)"

- **Don and Marilyn Freeman, Washington, USA**

"Thank you for your work to ensure that ISKCON's guru is and always will be recognized as Śrīla Prabhupāda and none other.

Blessings to you for your steadfast service!"

- **Adrian Auler, California, USA**

"Hare Kṛṣṇa Prabhu:

I met the devotees in the year 1975, and never wanted to get initiation inside ISKCON, because of many issues which have now come to light more clearly. I am fully interested in your vision and I share it.

Thanks for the service."

- **Jose Luis Oliver, Buenos Aires, Argentina**

"Keep up the good work. *Haribol!*"

- **Mrs. Sosheila Jugdeo, Sea-Tides, South Africa**

"The spiritual teachings from Śrīla Prabhupāda is the goal of life.

BTP Interactive (continued)

I just want to thank IRM for taking time and posting books throughout the world. I simply love *BTP* and it's an amazing gesture of service. It's such a blissful and amazing job that you all do. I love IRM :)"

- Sarsha Rugpath, Durban, South Africa

"Thank you and please continue your good work exposing the cheating."

- Patrick Hogan, California, USA

"It was great reading *BTP*, an excellent piece of work. Thank you for the outstanding service to Śrīla Prabhupāda and helping us understand the intricacies of the entire issue of *Dikṣā* Guru in ISKCON which has confused and misled several people, including me at some point of time earlier. It is a great piece of writing. I benefitted tremendously from all the aspects that you have covered in the current edition.

Please keep up the good work and let me know if I can be of any service to you.

Your servant,"

- Piyush Ahuja, New Delhi, India

"I find it interesting!"

- Eddie Shaw, London, England

"I am very glad to know that you are very sincerely trying to re-establish the real teachings of His Divine Grace A.C. Bhaktivedanta Swami Śrīla Prabhupāda again. Thank you so much. Hare Krishna, *Prabhu. Daṇḍavata.*"

- Muniraj Meena, Rajasthan, India

"Thank you, and blessings on your work!"

- Michael Donahue, Virginia, USA

"Have just received the book *The Final Order*. How on earth can they think they are on the same level as His Divine Grace?

Your servant,"

- Mahā Śānta Dāsa, Almeria, Spain

"I got an issue of *BTP* and found it very much valuable to understand this fake guru hoax. Please send me all its issues from now onwards. Thank you."

- Arman Avasthi, Rajasthan, India

"It is with utmost importance,

and my sincere gratitude to Śrīla Prabhupāda for what he has done for myself and family that prompted me to seek deeper into "Śrīla Prabhupāda's Legacy." I humbly request that you send me full information, so that I can continue my humble connection with Śrīla Prabhupāda through your association."

- Gopaul Guru Dāsa, West Coast Demerara, Guyana

"I need some truth in my mailbox! I love your magazine!"

- David McFarland, Alabama, USA

"Your service to the world community, not just devotees but world community at large, is a great service. As those who are not yet devotees—perhaps they are potential candidates to becoming devotees—by your service you are saving them. Please keep it up, by large this is recorded world religion of your courageous work. Keep printing in all languages—mostly ISKCON donors are Gujaratis and though they may not know the inside politics of ISKCON, they should read and thus expose the corrupt ISKCON and their bogus gurus.

Cheers. Hare Krishna. You are already blessed.

Your servant,"

- Rsi Kumar, Florida, USA

"Very interesting."

- Mrs. Dida Rajcoomas, Rose-Hill, Mauritius

"I'd like ISKCON run as Śrīla Prabhupāda wanted. The magazine is very good and interesting. I like to read it. I like it very much."

- Susama Behena, Odisha, India

"*BTP* is filled with great articles. Each article is filled with quotes and logic clarifying significant points that are being disputed. Everyone should read these articles to gain clarity and strength."

- Gadadhar Dāsa, Texas, USA

"Thank you so much for the wonderful publication known as *Back To Prabhupāda*! I am always so happy to receive this potent

magazine that exhibits great bravery and knowledge among naysayers and fear mongers. I remain deeply grateful for your profound commitment to report the truth! Bless you, brother, and Hare Kṛṣṇa!

Again, thank you so much. Bless your hands and Higher Mind for the critical facilitation of truth! PEACE!"

- Kathleen G. Mavros, Cleveland, Ohio

"I am a grateful recipient of your magazine. I've been a devotee since '78. I was initiated but met 3 gurus who fell. I have always loved Śrīla Prabhupāda, he changed my life many years ago. I now wish to change my name and to follow and serve him only rather than any more fake gurus. Śrīla Prabhupāda was one of the greatest personalities ever to walk this earth and no one can match him in this current age."

- Tamal Krishna Dāsa, Sydney, Australia

"I appreciate the movement very much."

- C.G. Agadi, Bangalore, India

"I totally agree with your work that you all are trying to bring awareness to the public what actually Prabhupāda our Gurujī wanted to do for ISKCON."

- Gunvant Changela, Watford, England

"Wonderful news. Hope to receive a copy soon. Thank you. Hare Krishna."

- Lilā-Kirtana Dāsa, Toronto, Canada

"I have been receiving the magazine *Back To Prabhupāda* for almost two years. Thank you very much for it. It helps me to stay on track with the true Krishna movement and continue in submission to God through the mercy of Śrīla Prabhupāda."

- Ihor Leno, Lviv, Ukraine

"I write to you to convey my cordial gratitude towards "Know The Truth". I will be glad to step forward to the light of truth.

With best regards,"

- Anupam Sarker, Khulna, Bangladesh

"I agree with your comments."

- Vishnu Sharma, Eungella, Australia

"I came across your site on internet search. I was looking at some articles about all the scandals, etc., within ISKCON and why so many people are leaving. What a pleasant surprise to find a movement that is once again preaching the truth about Lord Śrī Krishna, free from any controversies and scandals that have rocked ISKCON. Do you plan to have an office or temple in South Africa? I hope so."

- Manfred Sussmann, Gauteng, South Africa

"Such a wealth of information. Hare Krishna."

- Patrick T. Coatney, Colorado, USA

"I love what you guys are doing, restoring the original message of Prabhupāda, and I look forward to receiving the magazine again. Thank you."

- Matthew Bean, New Hampshire, USA

"I'm pleased to receive your true invaluable tributes to His Divine Grace Śrīla Prabhupāda in the form of *Back To Prabhupāda* magazines regularly.

I would like to express my gratitude to all associated with this true and actual *saṅkirtana* movement."

- Ashok Kumar Sahoo, Odisha, India

"I found your response in *BTP* 47 to Balarām Dāsa, regarding Śrīla Prabhupāda's conversation with Kṛṣṇa Dāsa, about the *śikṣā-guru 'āmāra'* verse to be so true. I found this verse was one of a number of verses (after 1977), which seemed to be regularly used out of context. You have said that they have attempted to change the words to this verse? This is disgraceful."

- Kūrma Dāsa (not the ISKCON chef), Victoria, Australia

Editor replies:

They have changed one of the purports to this verse. Full information regarding this book change can be found here:

www.iskconirm.com/bookchange1

www.iskconirm.com/bookchange2

GBC Guru Explains How Books Get Changed

Below we present a GBC member and guru, **HH Śivarāma Swami ("SRS")**, explaining how books such as the *Bhagavad-gītā* can get changed. His explanation also proves that ISKCON's gurus cannot be trusted to represent the disciplic succession (*paramparā*). Emphases added.

Perfect paramparā needed

SRS: "[...] we have a line of disciplic succession who also goes back to when *Bhagavad-gītā* was written down, and the people who wrote it down are trustworthy people, [...]"

"Atheist": "How can you be sure that your so-called line of trustworthy people didn't make a few slip-ups here and there, and changed a few bits here and there, so what you've got now as *Bhagavad-gītā* may be something which is very different to what was actually said by your "God"."

SRS: "Because these people don't make mistakes, they're above making mistakes. [...] And that's the qualification, that you're above illusion, and you're above making mistakes. Otherwise you're right, otherwise there could be changes. But they don't make mistakes because they're perfect representatives of God."

(SRS Debate, 19/6/15)

The above exchange is from a mock debate SRS had with an "atheist". In order to win this debate, SRS was forced to concede:

a) Members of the disciplic succession must be perfect, above making mistakes.

b) If the members are not such perfect representatives, then the *Bhagavad-gītā* can get changed.

SRS is correct in these statements as Śrīla Prabhupāda states in a purport to the *Bhagavad-gītā*:

"A bona fide spiritual master is in the disciplic succession from time eternal, and he does not deviate at all from the in-

structions of the Supreme Lord as they were imparted millions of years ago to the sun-god, from whom the instructions of *Bhagavad-gītā* have come down to the earthly kingdom."

(Bg., 4.42)

Having established these facts, let us now examine SRS explaining how they apply to the GBC gurus in ISKCON—the supposed current members of the disciplic succession who "replaced" Śrīla Prabhupāda as the *paramparā*'s current link.

ISKCON's imperfect paramparā

SRS had to make these correct statements in order to win a debate with a role-playing atheist. However, when the context is ISKCON's gurus, many of whom have proven themselves to be less than perfect, SRS has to give a different story in order to rationalise their less than perfect behaviour:

"And we can see that our present day gurus are not necessarily self-realized souls, otherwise we wouldn't be falling down, what to speak of even leaving the path of Krishna Consciousness. And particularly that deviation takes place when you're talking about such conditioned souls—conditioned souls who make mistakes, have imperfect senses, a tendency to be illusioned and when they don't follow strictly their paramparā, then there will be deviation. How can you guard against it? You can't. This is Kali-yuga."

(SRS Podcast, 13/12/09)

"in terms of disciple-spiritual master relationship some level of material compatibility is there because we're using the modes of nature in our advancement in Kṛṣṇa consciousness."

(SRS Podcast, 26/4/15)

"Then there is the conditioned soul, spiritual master"

(SRS Podcast, 15/12/10)

SRS accepts the ISKCON gurus are conditioned souls, under the material modes of nature, who make mistakes. For that is the characteristic of a conditioned soul:

"Śāstra is without the four principal defects that are visible in the conditioned soul: imperfect senses, the propensity for cheating, certainly of committing mistakes, and certainty of being illusioned."

(Bg., 16.24)

Therefore, given SRS's own statements in the last section:

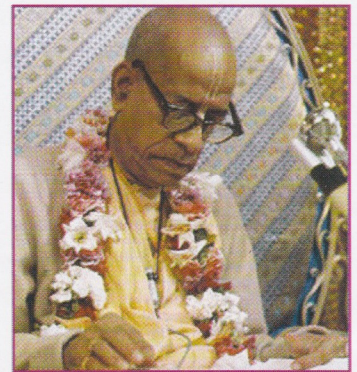
a) We should not accept presentations of *śāstra* that are given by the conditioned soul gurus in ISKCON.

b) We should stick with the presentation of *śāstra* given only by the perfect guru, Śrīla Prabhupāda.

SRS gives own Bhāgavatam

One *śāstra* that Śrīla Prabhupāda has translated and presented via his purports, is the *Śrīmad-Bhāgavatam*. SRS has written a book *Sādhavo Hṛdaya Mahyam* ("SHM"), in which he gives his own explanation for the part of the 4th Chapter, 9th Canto, of the *Śrīmad-Bhāgavatam*, that describes the meeting between Lord Nārāyaṇa and Durvāsā Muni and the events leading up to it. He does this by admitting that he has *invented* conversations to 'explain' what happens. So, for example, after Durvāsā Muni arrives in Vaidya-dhāma (the spiritual kingdom), and before Lord Nārāyaṇa instructs him, SRS makes up what he imagines that the Supreme Personality of Godhead must have been thinking:

"the Lord thought, "*Brāhmaṇas* and Vaiṣṇavas! And so continues the age-old misunderstanding of those *brāhmaṇas* who are devoid of devotion to Me. [...] the Lord of Vaidya-dhāma mused, "By disclosing My mind to Durvāsā Muni, peo-



Śrīla Prabhupāda: *Śāstra* should only be accepted directly from him

ple will know that Vaiṣṇavas like Ambarīṣa are so great that they do not strive for liberation."

(SHM, Introduction)

The above is just a small sample, for SRS's whole book consists of such fabricated "conversations" that are made up by SRS. To justify this, SRS claims that the previous *ācāryas* also explained things in this way. But since SRS is not an *ācārya*, he is admitting that he is *imitating* the *ācāryas*. The actual *ācārya* is Śrīla Prabhupāda, and he has already perfectly explained the *Śrīmad-Bhāgavatam* for us in his purports, free from mistakes, as he is a perfect member of the *paramparā*. Thus, there is no need for SRS to give his own version of the *Śrīmad-Bhāgavatam*, not to speak of in the form of such *imagined* "conversations" that did not actually take place. This reveals that SRS himself has the tendency to "change" the *śāstra* given to us by the *ācārya* in order to present his own version.

Conclusion

It is confirmed that we need perfect gurus so we get a perfect *paramparā* free from mistakes. Otherwise the situation becomes so pathetic that we do not even have the basis to defeat atheism! But it is also confirmed that ISKCON does not provide such a perfect *paramparā*. Therefore, we must take shelter only in the direct words of the perfect guru, Śrīla Prabhupāda.

A Guru like Śrīla Prabhupāda

Many devotees want a perfect guru who is just like Śrīla Prabhupāda. However, this poses a problem for the GBC gurus in ISKCON, who are nothing like Śrīla Prabhupāda but rather just very imperfect substitutes. In a lecture titled “A Guru like Śrīla Prabhupāda”, which was posted on his website on 2/9/15, ISKCON guru **HH Kādamba Kānana Swami (“KKS”)** acknowledges this situation by specifically addressing the following:

“What happens to an aspiring devotee who may have read Śrīla Prabhupāda’s books, read his lectures and loves serving and associating with the devotees but cannot find a spiritual master on the level of Śrīla Prabhupāda. Śrīla Prabhupāda has said that the disciple should accept the spiritual master ‘as good as God’ and be ready to sacrifice their life to him. If such an aspiring devotee feels this way towards Śrīla Prabhupāda but cannot find anyone who satisfies ‘as good as God’, is he then forced to take initiation from someone who he does not have full respect for?”

The quotes in the shaded boxes are taken from this lecture.

No one like Śrīla Prabhupāda

“Śrīla Prabhupāda was such a wonderful, pure devotee of the Lord that such a spiritual master may not always be here [...] You have heard that guru means heavy so you are weighing and each one is not heavy enough because Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura said that a guru is heavy! [...] he is heavy because he never changes his position. So every time you may find that no one compares to Śrīla Prabhupāda.”

KKS accepts that ISKCON’s GBC gurus are not like Śrīla Prabhupāda with reasoning that vindicates BTP’s position. He states that they are not “heavy” and thus unable to never change their position.

And we demonstrate this continual changing of positions and self-contradiction by ISKCON’s gurus in BTP and our other literatures. A good example is KKS’s own guru **HH Jayādvaita Swami (“JAS”)**. For example, JAS first claimed:

“That a spiritual master initiates until his departure and then his disciples initiate next is the normal system. On this we are all in agreement. This is what Śrīla Prabhupāda taught the entire time he was with us.”

(JAS, *Where the R̥tvik People Are Wrong*, 1996)

Then a few years later he rejected this position regarding “what Śrīla Prabhupāda taught the entire time he was with us” by making KKS a guru:

“HH Jayādvaita Swami requested his disciple to become an initiating spiritual master, although generally by etiquette one will not initiate in the physical presence of his own spiritual master.”

(KKS website biography, archived ‘07 – extract subsequently removed)

Need someone

“while we looking at the qualification of the spiritual master and we may wonder if he is powerful enough, we should also look at our own qualification as a disciple! We should also look at our own situation and we are probably worse off than all these spiritual masters that we are looking at. We may look at the spiritual master and find something that may not be up to the highest level, but where are we in our progress!? We are in a position where we need all the help we can get.”

KKS then claims that even though the GBC “successor” *dikṣā* gurus may be substandard, it does not matter because we still need help from someone who is more advanced than us. However, Śrīla Prabhupāda forbids such sub-

standard gurus, stating we should be **“careful to accept an *uttama-adhikārī* as a spiritual master”** (*The Nectar of Instruction*, Chapter 5). More importantly, such substandard *dikṣā* gurus are not necessary, since Śrīla Prabhupāda already provided gurus who, though not on his level, are able to help, called instructing or *śikṣā* gurus:

“The GBC should all be the instructor gurus. I am in the initiator guru, and you should be the instructor guru by teaching what I am teaching and doing what I am doing. This is not a title, but you must actually come to this platform. This I want.”

(Śrīla Prabhupāda Letter, 4/8/75)

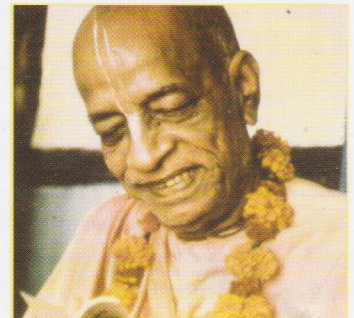
However, such helpers were never authorised to replace Śrīla Prabhupāda as the initiating or *dikṣā* guru, and he therefore remains as ISKCON’s *dikṣā* guru.

Must be living

“if we can find only Śrīla Prabhupāda suitable to give us guidance, the problem is that we cannot directly ask him a question nor can he directly turn to us and correct us as we need it.”

KKS then offers another justification for why we need to accept the substandard GBC gurus as *dikṣā* successors to Śrīla Prabhupāda. He states that Śrīla Prabhupāda cannot be asked a question or correct us. However:

a) Even when Śrīla Prabhupāda was physically present, the majority of his disciples never had any contact with him, and therefore it was not necessary to be able to ask Śrīla Prabhupāda a question or be corrected by him through physical interaction. Rather, as we just saw, Śrīla Prabhupāda had an army of disciples trained to do just this, such as GBCs, temple presidents, etc. They were instructing, or *śikṣā*, gurus and not authorised to replace Śrīla Prabhupāda as the initiating guru for ISKCON.



Śrīla Prabhupāda: A guru who is just like Śrīla Prabhupāda!

b) The ISKCON GBC gurus also do not have Śrīla Prabhupāda to answer *their* questions or correct *them*. And yet, *they* claim to have made great spiritual advancement without such “physical guidance”. For example, from 1978-1986, JAS was without this “physical” guidance from Śrīla Prabhupāda. And yet, the result of not having this supposedly “essential” physical guidance from Śrīla Prabhupāda is that he still became a supposedly “good as God” *dikṣā* guru in 1986! Thus, if such “physical guidance” is not “essential” for *them*, it is not essential for anyone else.

Conclusion

Śrīla Prabhupāda already authorised a system of “helpers” to assist others in spiritual life. They are instructing gurus who simply guide people to read and follow Śrīla Prabhupāda’s teachings. However, he did *not* authorise such persons to replace him as ISKCON’s initiating or *dikṣā* guru, and therefore Śrīla Prabhupāda remains everyone’s *dikṣā* guru in ISKCON. Unfortunately, as we are continually documenting in BTP, ISKCON’s leaders appear to not even be qualified to act as such “helpers”, as they are usually helping themselves rather than helping others to strictly follow Śrīla Prabhupāda!

Hence, there is no need to accept a poor substitute for Śrīla Prabhupāda as our spiritual master, since a guru just like Śrīla Prabhupāda already exists. His name is... Śrīla Prabhupāda!

Philosophy v. Illiterate *Sahajiyā* Sentiment

Śrīla Prabhubāda explains that *sahajiyās*, a deviant sect of pseudo-devotees, are illiterate:

“Rascals, they are all... These *sahajiyās*, you’ll find most of them illiterate. Not a single of them is even literate, they are so low class.”

(Morning Walk, 12/8/76)

And therefore when it comes to matters of philosophy, they avoid engaging in them by criticising real devotees as being philosophers and scholars, whilst claiming they are acting on the level of devotion, or *bhakti*:

“The *prakṛta-sahajiyās* sometimes criticize pure devotees by calling them philosophers, learned scholars, knowers of the truth, or minute observers, but not devotees. On the other hand, they depict themselves as the most advanced, transcendently blissful devotees, deeply absorbed in devotional service and mad to taste transcendental mellows.”

(Cc., *Antya-līlā*, 20.28)

We find the same *sahajiyā* tactics employed by the GBC-elected guru hoaxers in relation to the philosophical arguments put forward by the IRM. Unable to actually respond philosophically, they simply similarly criticise that the IRM are just “expert in argumentation”, but do not have “*bhakti*”. The quotes in the shaded boxes below are from a lecture given on 24/3/15 by GBC-elected guru, HH Bhakti Vikāsa Swami (“BVKS”).

No philosophy

“[...] *Kutarka*, bad reasoning. Because of that their heart becomes hard like a thunderbolt. [...] This word *kutarka* is also very much applicable to these *ṛtvik-vādis*. They make this very convoluted system of argumentation in which they take one quote from here... one quote out of context from one place [...] So they’re very expert in argumentation, but the

result is they don’t get any *bhakti*. They may be convinced they’re right, but by such paralogical argumentation their hearts simply become hardened.”

BVKS claims the persons putting forward the philosophical arguments of the IRM (whom BVKS calls “*ṛtvik-vādis*”) construct very convoluted arguments by extracting out-of-context quotations and use “bad reasoning” and “paralogical argumentation” (i.e. argumentation which is illogical). However, BVKS claims that using such illogical and badly reasoned arguments is “very expert”! Thus, it is actually BVKS who is using bad reasoning and being illogical by claiming that using illogical and bad arguments is “very expert”. And it is because BVKS is unable to give a single example of where we quote out of context, or where our arguments are paralogical and badly reasoned, that he is forced to concede that our arguments are “very expert”! Then, to counter this, all he can do is claim without any philosophical evidence that we do not have any “*bhakti*”.

Philosophy required

Yet, Śrīla Prabhubāda states that *bhakti* (devotion) is based on “reason, argument and knowledge”, without which it becomes a disturbance to society:

“Nor does knowledge come from sentiment. Devotion is not sentiment. It is a science. Śrīla Rūpa Gosvāmī says, “A show of spirituality without reference to the Vedic knowledge is simply a disturbance to society.” One must taste the nectar of devotion by reason, argument and knowledge, and then he must pass it on to others. One should not think that Kṛṣṇa consciousness is mere sentimentality.”

(On the Way to Kṛṣṇa, Chapter 4)

And BVKS displays such illiterate *sahajiyā* sentimentality by not

being able to counter the IRM’s arguments with reason, argument and knowledge, and instead relying on simply claiming that we are bereft of *bhakti*.

Cannot reply

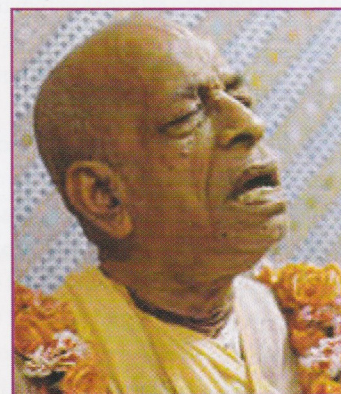
“They think, “O, we defeated them!”. Because after some time people get fed up of arguing with them, and then they just don’t reply. And they say “We never got any reply”. You’re not going to spend your whole life wasting your time with these useless people.”

BVKS then goes on to defend not responding to the philosophical arguments put forward by the IRM by claiming that people are “fed up” of arguing with them, and that it would be “wasting your whole life” to argue with such “useless people”. However, the reality is that it appears the only reason people may be “fed up” with arguing with the IRM is because every time they even attempt to do this, they only end up agreeing with the IRM!:

1) The Final Order (“TFO”), the foundational paper of the IRM, presented a response to the GBC’s position on gurus. This position at the time was encapsulated in a GBC paper called *On My Order Understood*, which the GBC said “establishes as ISKCON law the final *siddhānta* (conclusion)” for their position. TFO comprehensively showed that the conclusions and arguments of that paper were false. The GBC effectively agreed with this, in that in 2004 it withdrew the very paper TFO was commissioned to respond to, accepting that it contained “lies”, and that it “stretches the truth and contains poor logic”. Please see here:

www.iskconirm.com/defeat

2) In 2012, due to illiteracy and desperation, BVKS foolishly endorsed a paper, “Defeat of *Ṛtvik-Vāda*”, claiming it defeated



Śrīla Prabhubāda:
Sahajiyās cannot defeat his dikṣā guru position

TFO. But this paper actually ends up conceding all the key conclusions of TFO as well as stating that BVKS is an unauthorised deviant! Please see here:

www.iskconirm.com/illiteracy

3) In 2014, the GBC issued a “Foundational Document” which they said definitively set out Śrīla Prabhubāda’s permanent position for ISKCON. In this they ended up conceding TFO’s position that Śrīla Prabhubāda will always be ISKCON’s *dikṣā* guru by dint of his position as ISKCON’s Founder-Ācārya. Please see here:

www.iskconirm.com/FA

Thus, they do not reply, not because they do not want to “waste time”, but because they can’t! Indeed, every time they even attempt to reply, they end up agreeing with TFO!

Conclusion

Śrīla Prabhubāda states that those espousing false philosophies should be confronted and defeated with logic and reasoning:

“Similarly, those who are Kṛṣṇa conscious should also kill —not by weapons but by logic, by reasoning, and by education.” (Teachings of Queen Kuntī, Chapter 24)

Thus, those who hide behind the “no philosophy, only *bhakti*” smokescreen are simply illiterate *sahajiyā* sentimentalists attempting to cover up their inability to respond to the IRM’s position.

Charity Begins at Home

ISKCON GBC-elected guru Kripamoya Dāsa states that we need to take an honest look at ISKCON's past and present, and that this honest appraisal should be done by those within the institution, since ISKCON's critics can be "extremely uncharitable":

"ISKCON's critics can also be extremely uncharitable, so people seem to appreciate an honest look at our history, and our present, coming from within the institution."

(Kripamoya Dāsa, ISKCON News, 16/9/15)

So in a spirit of charity, we are more than happy to simply repeat the words of those "from within the institution"—specifically its leadership—so that devotees can be exposed to a more "charitable" and "honest" assessment of ISKCON's history and present than that emanating from its critics:

Charity – Part 1: We did the greatest disservice to ISKCON

"Actually Prabhupāda never appointed any gurus. He appointed eleven *rtviks*. [...] Myself and the other GBC have done the greatest disservice to this movement the last three years because we interpreted the appointment of *rtviks* as the appointment of gurus."

(HH Tamāla Kṛṣṇa Goswami, GBC and Guru, Topanga Canyon, 3/12/80)

Charity – Part 2: We continue to go in the wrong direction

"it's obvious that we are going in the wrong direction. [...] So for the time-being, let's stop giving initiation"

(HH Bhakti Charu Swami, GBC and Guru, Toronto Meeting, 20/7/03)

Charity – Part 3: We fabricate falsehoods

"Is this an outright fabrication or not? That Śrīla Prabhupāda "personally detailed the procedure for increasing the number of initiating guru[s]" is something we can only wish. Or falsely tell the Society he did."

(HH Jayādvaita Swami, Guru, Email to the GBC Śāstric Advisory Committee, 13/12/03)

Charity – Part 4: Our gurus and GBC are in disrepute and spiritual decay

"And now the GBC has become very, very weak. The principal reason for this has been the fall-down of spiritual masters and the decay of spiritual authority in general. This applies to *sannyāsīs*, gurus and the GBC. [...] they are all in disrepute. The renounced order of life has come to be called the denounced order of life [...] People are very dubious about gurus—everyone is wondering when the next one is going to fall."

(HG Ravindra Svarūpa Dāsa, GBC and Guru, ISKCON Communications Journal, #8.1)

Charity – Part 5: Weird cults going on in the name of ISKCON

"the only recourse for responsible members of ISKCON is to take the matter to gutter level, i.e. the internet. [...] it might at least create an awareness of deviations and warn devotees not to get sidelined into weird cults going on in the name of ISKCON."

(HH Bhakti Vikāsa Swami, Guru, PAMHO Text: 7160561, 23/3/03)

Charity – Part 6: ISKCON on way to a slow death

"if current trends within ISKCON are not addressed, we are already on our way down the path to a slow death of assimilation and irrelevance."

(Badrinārāyaṇa Swami, GBC, "Who are we and where are we going?" A fight for the soul of ISKCON", 2015)

Charity donor gives his own assessment

"However, the facts of the matter are that repeatedly, and with disastrous consequences, the combination of the spiritual role of guru in the context of a temporally powerful organisation is proving to be incompatible."

(Kripamoya Dāsa, Guru, "Keeping Good Men Good", 21/9/07)

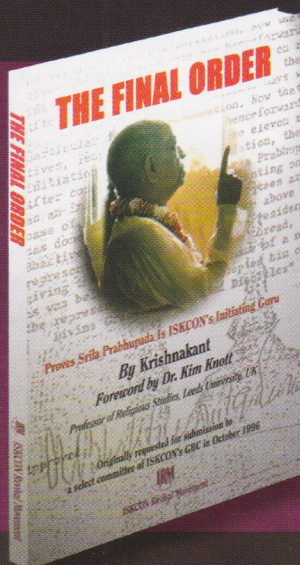
Conclusion

The next time someone criticises the IRM for being too "negative", "critical", "offensive", or indeed "uncharitable" towards ISKCON, simply refer them to the above more "charitable" statements from ISKCON's leadership, as well as *BTP Special Issue 2*, which is a whole issue of quotes of ISKCON's leaders agreeing with the IRM. And then give them the ultimate charity by directing them to the shelter of the real guru of ISKCON, Śrīla Prabhupāda.

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